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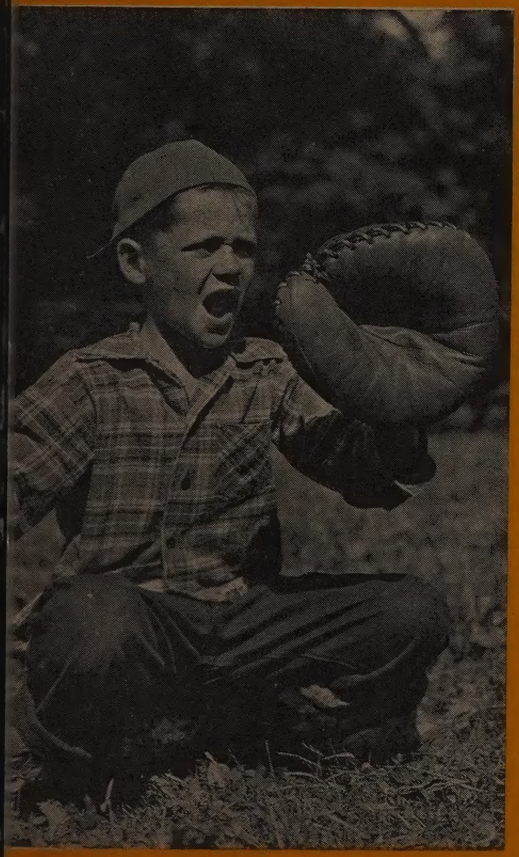
LUTHERAN MEN



The Call of Spring

May

1954

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LUTHERAN MEN

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ıfter Easter — What?

MERWYN C. FUSS

RECENTLY, passing a commercial creation park, I was startled to see large sign announcing, *"This Park ll Open On Easter Sunday After-on, April 18. Come! Enjoy Danc-g, Rides, Games of Chance, and cnicking Every Sunday!"*

I got to thinking as I drove along, that what we are supposed to do er Easter?"

All through the year we have been nking ahead to the Lenten season h its culmination in Holy Week l Easter. Our whole church pro-am seems to turn on the impor-ce of Easter Sunday and its glori-s good news of Christ's ressurection. This is as it should be!

But should it end there? Is there hing of great consequence and portance to command our attention, devotion, our consecration, and services *after Easter?*

Every newspaper, every religious gazine, every minister in his pul-, every Sunday-school teacher, ry department store, have had nething to say about Easter.

But what about *after Easter?* have felt deep within that I want write to you Brotherhood men ut the *afterglow of Easter?*

The announcement of the Good News of Easter, assuring all men of eternal life through Faith in Christ should become the signal for all of us to launch forward into a more intensive devotion and consecration to the work of the church of our living Lord.

So, I plead with you, men of the Brotherhood, during these glorious weeks and months immediately following Easter, won't you stand with Peter as you answer the risen Christ's question, "Lovest thou me?" and say, "Yea, Lord, thou knowest that I love thee," and then in response to His command, "Feed my sheep," give yourself earnestly and wholeheartedly to serving in some basic program in the work of the Kingdom.

Now a word in conclusion.

Our contact with the men of the Brotherhood of our beloved church continues to widen. I have been much encouraged by the new response I have seen in the Philadelphia Conference of our great Ministerium of Penna. In the Central Pennsylvania Synod very encouraging strides forward have been made under the new leadership of a highly qualified and experienced Brotherhood leader, Mr. Edward Shotzburger. Closer home, contacts have been made in Hanover and Gettysburg, where we believe

---

r. Fuss, Taneytown, Md., is president of ULCA Brotherhood.

the Brotherhood work will soon be exerting great influence.

At our administration meeting held in Bethlehem on March 20, detailed plans were made for our biennial convention to be held in Atlanta, Ga., September 23, 24, 25. This promises to be one of the best conventions ever to be held by our Brotherhood.

During these spring months there should be opportunity for you synodical presidents of Brotherhoods to report to your respective synods on the progress and program of the Brotherhood. Please use every opportunity available at the sessions of your synod to present the work of the men of the church.

Remember, brethren, that *after Easter* the great bulk of Christ's appearances were made to *men*. Granted that women were first to learn of the fact of the risen Christ. But they were immediately followed by Peter and John. Then came the other appearances to the disciples. Then to Thomas and the disciples in the Upper Room. Then to two men on the Emmaus Road. Then again to the disciples on the shore of the Sea of Tiberias and finally to the disciples at His Ascension.

Now what does all this mean? Why did our Lord choose to reveal himself repeatedly to *men* after his Resurrection? To me, the answer is plain. It is to *men* that Christ gave his commission to "go and do."

"Go ye into all the World and
Teach and Preach and Baptize."

It is the stern command from t eternal One to go and serve in H Kingdom. This, then, is what we *men of the Church* should do *aft Easter!*

We must respond to the *call of t King.* We can be King's Men doi the King's business.

The Brotherhood has a progra for all of you. The crusade for chur attendance, using the program, t King's Men is waiting for you! Wh better task could your local congr gational Brotherhood undertake th to carry through such a crusade? crusade to begin right now and rea its peak on Pentecost — that occasio you will recall, when there came great outpouring of the Holy Spi on 3,000 men. That great day w the direct result of the earnest wo of Peter and his Brotherhood of co secrated working brethren who we to do something *after Easter* to hast the coming of Christ's Kingdom in their hearts and homes.

Perhaps a dinner meeting of lay delegates, or an evening Brothe hood rally, or a well prepared a dramatically presented report of t Brotherhood work on the floor synod will be possible. Don't miss t opportunity to have a Brotherho literature table at the synod meetin

Let's answer the question, *Aft Easter — What?* by being King's M busily engaged in doing the King business through our Brotherhoo

And may God bless you abundan ly in all your endeavours.

oy Scouts

GEORGE A. EICHLER

Our Business Is Boys

Scouting is called "our" business ause it is a partnership between Boy Scout movement and the in- utions that give the scouting pro- m to boys through Cub Packs, Boy out troops and Explorer Units.

Principal partners with the Boy outs of America are the churches ich sponsor approximately half of scout units. Largest users of the gram are the Protestant churches ich sponsor over 30,000. Lutheran urches have made phenomenal in- eases in the number of scout units, th a result that at the end of 1952 ere were 3,274 scout units in the theran churches of America.

This partnership with Lutheran urches is possible because scouting not an institution in itself, but is erely a movement with a program boys that it makes available to churches in achieving their own jectives with their own boys and ers whom they invite into their its. The local church owns and erates the unit and is fully respon- le for all of its activities. Properly erated the Cub Pack, Boy Scout op or Explorer Unit becomes a rt of the on-going program of the urch.

Speaking of the subject of "boys" ich is the last and most important word in our theme, we realize that there are tremendous possibilities inherent in a proper development of their talents, for the work of the church and for the good of the community.

Scouting provides for the church a program that gives the boy fun and adventure, opportunity to learn skills and handicrafts, association with other boys his own age and enjoyment of the benefits of outdoor life. At the same time it becomes a medium for developing traits of character and habits of conduct that are part of the Christian way of life.

The degree to which we succeed in effectively using scouting as a part of the program of Christian education in the local church is commensurate with the kind of leadership the church provides for the boys in this program. A good scoutmaster will not only teach boys scoutcraft and the skills and thrills of outdoor living, but will use these activities as a medium for forming Christian character and training for useful citizenship.

The foregoing is from an address made by Dr. A. E. Iverson, Director of Protestant Service, BSA, at the Louisville convention of the American Federation of Lutheran Brotherhoods.

Lutheran World Action and Relief

If your congrgeation did not observe the "One Great Hour of Sharing" on March 28, in the interests of Lutheran World Action, you will have a second opportunity on May 16, Lutheran World Action Sunday, to do your part toward the raising of $2,600,000, the 1954 goal. Congregations are urged to raise at least 10 per cent more than their original quotas to meet this year's needs of nearly $3.000,000.

In 1953 the LWA goal was surpassed by over seven per cent, and that was the best year since 1945 in total percentage response. The funds raised in 1953 will be devoted to Europe inter-church aid; assistance to refugees throughout the world; orphaned missions in Africa, China, Japan, India, Indonesia, New Guinea and the Holy Land; Lutheran World Relief; ministry to the Armed Forces; Latin American missions; and co-operative work with other Protestant agencies. The 1954 funds will be used for practically the same purposes.

Men of the Brotherhood, remember that Lutheran World Action has been adopted by the Brotherhood as our own action now.

The annual Spring Clothing Appeal of Lutheran World Relief, the National Lutheran Council's Material aid agency, has been set for the week of May 2-9, it was announced by Ber-

NLC News Photo

Like all women, refugee women like choose their own clothing. Because U. Lutheran women gave generously to Luther World Relief, several "choices" were ava able to this refugee woman living in a spraw ing, overcrowded refugee camp in German

nard A. Confer, executive secretar of LWR.

Calling upon the more than 10,0 congregations co-operating in the N tional Lutheran Council to participa in the gathering of used clothing an shoes for overseas relief work, M Confer stressed that "we need demonstrate anew our concern for a His sheep." He pointed out that th response to LWR's Thanksgiving ap peal last fall, when Lutherans America gathered more than 2,600,00

nds of used clothing for relief pur-
es, was "a thrill to us all." But,
said, "we need again to face the
sh fact that severe need exists in
umber of areas around the world."

The agency's main warehouse is at Phillipsburg, N. J., with additional warehouses at Los Angeles and Oakland, Calif.; New Windsor, Md.; Minneapolis, Minn., and Nappanee, Ind.

rotherhood in Action

CHARLES F. BROBST

King's Men — How to Make a Call

A SUCCESSFUL Church Attendance
sade requires a visitation by
kers who are called King's Men.
w can such visitors make their ap-
ach? What can they say?

Many church members are willing
serve their Lord and their fellow
n by participating in such a pro-
m. They know that a Christian
required to witness for his Savior.
e lapsed and indifferent members
d to be reactivated. The church
weakened by those who stay away
m the Sunday church service and
strengthened by every interested
faithful member. There are those
o never come to a knowledge of
rist as their Savior. These must
brought into the Kingdom. To
ness for Christ is an obligation —
s really a privilege that rests on
ry believer. The more faithful in
congregations realize this. But
v can they fulfill their task in
ich they feel so inadequate?

o be a King's Man visitor doesn't
l for the possession of stocks and
ds, nor for a college diploma. So-
l position or membership in civic
or service clubs is not important. Holding some office in the church is not even of any consequence. Age can be disregarded. Length of church membership is immaterial. Other factors are more important.

There is only one fundamental requirement to become a valuable part of a successful church - attendance program. A person must know Jesus as his Savior. He must realize what the Lord has done and still does for him and then appreciate the love which Christ manifested for him. If this gratitude is real and sincere he will express it by willingly serving Him.

While any consecrated Christian can speak to others about the need for regular church attendance, suggested approaches are helpful. Here is one such approach that can be made when the door bell is answered. There are many others equally good or better. As you wait for someone to answer the door bell offer a silent prayer for God's guidance. If you are calling on Mr. Smith and he comes to the door, you can say:

"Good evening, Mr. Smith. I am Mr. Jones. This is Mr. Miller. We are from Trinity Lutheran Church, making some friendly calls on the men of our congregation. We would like to visit with you for a few minutes, if it is convenient, to tell you about a project at our church." If you find he is ready to go out, do not stay, but set a time with him for a second visit.

If someone other than Mr. Smith comes to the door, you could say: "Good evening! We are from Trinity Lutheran Church. Is Mr. Smith at home?" If he is not there, ask wh he will be home and arrange to co again.

Before entering the home deci who is to lead the conversation. T second person should answer anyo who tries to start another convers tion, with a simple "yes" or "n and then turn back to the partner. the second member of the team fe that there is something which shou be emphasized, he should do so a then return the conversation into t hands of the leader.

(Next month — What To Say.)

Education for Living

by EARL S. RUDISILL

The Home Department — A Mighty Possibility

FEW PARTS of our church's educational program are so misunderstood and neglected as the home department of the Sunday school. Enrollment has been slipping for 25 years, and in some congregations people have never heard of it. Many still have the idea that it is for the aged and disabled only, and others consider it an unimportant adjunct to the Sunday school with which a congregation may well dispense.

This department is an educational medium through which a great deal of Christian education may be accomplished. *The Augsburg Uniform Lessons for the Home* provide the textbooks for most home departments. There is no reason, however, why the curriculum should be thus lim ited. Any of the *Faith and Actio Series* may be used; it provides wide variety of lessons in more tha thirty attractive little textbooks. F the children who are enrolled in th department the *Christian Growt Series* or the *Augsburg Series, for th* appropriate age, may be used.

This department turns out also t be an evangelistic agency. Many pe sons, not interested in going to Sun day school, have been enrolled in th home department. It has been foun that in numerous cases they have be come so interested that they hav started attending Sunday school class es, have become teachers, and hav also united with the church. An

gregation which desires to reach re people and to grow cannot af- d to neglect the home department. his part of the educational plan a congregation is intended for both ults and children whom we can- enlist for regular classes. It is valuable supplement to everything e a congregation does in this realm. o start a home department you d to find an enthusiastic, depend- e, persistent superintendent who l direct the work and take an ac- e part in it himself. He will need number of visitors to enroll new mbers and to continue visiting the mbers and counseling with them. ch visits should be made at least e a quarter, but the work will be anced if such calls are increased a monthly or a weekly basis. In s work the opportunities for serv- and cultivation of the spiritual s of people are unlimited.

Like all other church work, the home department is not an automatic or push-button machine. It has remarkable possibilities, but it calls for hard work — a lot of hard work. Planning, studying, visiting, talking things over, hearing the troubles and problems of members, guiding in home devotions, setting up a number of social occasions for the members and arranging their transportation, arranging for an occasional special church service for them, and originating other activities for the group.

The leader who will put his best effort into this work will see some fine results of his labors, will know that he is doing a worthy service, and will contribute richly to the welfare of others.

For further information write for the folder *The Home Department in Action*, or better still get the 32-page booklet *Methods for the Home Department*, 30c, United Lutheran Publication House.

onorary Life Membership

PHARES G. BEER

ECENTLY a person said within our ring, "There are a half dozen ds of Christians." We might say re are almost as many kinds of istians as there are individuals in Christian church. After we heard aforesaid expression we began hink of a half dozen principal dif- nt kinds of persons in the church. Ve thought first of all of those who *confess* Christ and do little else in the church. They are either baptized or confirmed and then do nothing more. We were recently called into a family where one member was near the point of death. They had been married for many years and had not gone to any church. They had been married in a Roman Catholic rectory. Before their marriage she was a Lu-

theran and he was a Catholic and so they compromised so as not to interfere with each other's faith by both not going to any church. Such compromises are not uncommon when Lutherans and Catholics intermarry.

The second group is those who *belong* to the church. They pay dues almost every year and are regular attendants at church dinners, festivals and carnivals. They pride themselves that they are church members and usually ask for a receipt when they pay their so-called church dues. They do not want to make a pledge for the work of their church but want to give Christ a pittance of their financial excess.

The third group is those who *commune*. Yes, they make an effort to commune every Easter. Sometime during Lent the approach of Easter dawns upon them and then they prepare for the Easter communion. This preparation is not a spiritual preparation but a preparation of wearing apparel. They like to come to the Lord's Supper and neglect the preparatory service and simply like to receive the sacrament to be seen of men. This group has much in common with the Pharisee in Christ's parable of the Pharisee and the Publican found in Luke 16:9-14.

The fourth group is those who think they *do their part*. They think they are as good as other Christians. They measure themselves not by Christ's standard, Matthew 5:48, but by comparison with their neighbors. In their comparison of themselves with their friends, Christ well d scribes them in Matthew 7:1-5. Ev though they have an abundance this world's goods they want to gi only an average contribution. Th like to figure out the church's nee and then divide the needs by t number of members and use the qu tient as their portion. Their chur attendance has about the same ave age as their giving. They are usual found in church at festive occasion

The fifth group is those who *co regularly*. Some of these are fou in that group of members who co to the Sunday school and auxiliari regularly but are rarely found church services. Some of this gro pride themselves on not havi missed a Sunday school session, Lenten service or a Lord's Supp for a large number of years. Th pride themselves in being regul members of their church.

The sixth group is those who *and* do what the Lord wants them be and to do. They worship dai and strive after true holiness. Th come to every church service unle there is a real reason for their coming. They always receive t Lord's Supper. They are willing serve as Sunday or weekday-scho officers and teachers. They are rea to serve in the every-member, Kin Men, evangelism or other visitatio of the church. They will accept eve call as leaders in the auxiliaries the church. If they have musical t ent they will sing on the choir. Th serve not to be seen or to be prais

nen, but to give glory to the Lord
h their abilities. They give their
es and offerings to the Lord, not
estioning God's method of financ-
his church.

"he persons in the sixth group are
ones we ought to recognize with
norary Life and In Memoriam
mberships in the Brotherhood of
United Lutheran Church in Amer-
Yes, they should not only be
en individual Honorary Life mem-
ships but such membership show-
But as yet we have no individual
o has been given a shower of a
dozen or more such member-
ps.

wo persons have been honored with two Honorary Life memberships. They are Fred W. Konemann, 505 Sterling Road, Silver Springs, Maryland, and O. E. Schellberg, 6013 Florence Boulevard, Omaha 11, Nebraska. If there are any more such individuals, we will appreciate receiving their names from anybody. Which will be the first Brotherhood or congregation to honor some person with an Honorary Life membership shower?

If you desire the names of your Honorary Life members to appear in the July issue of *Lutheran Men* or on the lists at the Atlanta convention, please be sure to enroll them before *May first.*

●

tlanta Convention

September 23-26, 1954

Include Convention in Vacation Plans!

ave you planned your vacation this year? Have you considered desirability of the early fall ths, particularly September, for a south?

wonderful vacation with a defi- Christian purpose can be enjoyed coming to Atlanta, Georgia, Sepber 23-26, for the 19th Biennial vention of the Brotherhood of the ted Lutheran Church in America, he Lutheran Church of the Re-mer.

The Alanta Convention Committee have been planning since 1953—and many since 1952 and before — for royal entertainment, southern style, for all men and women who may attend. Most of all they are praying and working for a *Christ-centered convention.* The theme "Soldiers of Christ, Arise" will be filled with inspiration, fellowship and help for our men to serve more completely our beloved Lutheran Church. Evangelism will be given special emphasis as one of the four special work shops scheduled. A special entertain-

ment committee has outlined a most enjoyable three days for wives who may accompany the delegates and visitors.

Tickets to Georgia Tech - Florida game are available.

For vacation suggestions the beauty of the Smokies, the lure of fishing, both deep sea and fresh water, the year-round appeal of Florida and the many historic sites in and around Atlanta and Georgia are only a few of the unlimited opportunities to make your vacation a long-to-be-remembered one.

Write to: "The Atlanta Convention Committee, P.O. Box 1296, Atlanta, Georgia, for additional information regarding scenic spots for vacations either on the way to or after the convention and for the further details of the convention plans.

Include the Brotherhood Convention in your vacation plans! Welcome South, You All!

—The Publicity Committee,
Alanta Convention Committee

National Officer Spearheads Convention Committee

Mr. David Blomstrom, third vice president of the ULCA Brotherhood, is the energetic and inspired chairman of the Atlanta Convention Committee planning for the 19th Biennial Convention of the Brotherhood of the United Lutheran Church in America, September 23-26, at Redeemer Lutheran Church, Atlanta, Georgia. Meeting and working with "Dave" vice chairman is J. H. Oetgen, anoth active Brotherhood worker in th Georgia-Alabama Snyod for mar years. These two men eat, sleep an live "Brotherhood," especially con vention plans!

The Executive Committee reli upon the efficient secretarial wor of Mr. Charles R. Kraus, who ha served as secretary not only of th Georgia-Alabama Synodical Brother hood, of trade organizations, but currently secretary of the Peachtre Road Lutheran Church. W. C. Dou cher of the Lutheran Church of th Messiah, Decatur, is "the man money," the treasurer. He is sup plied with funds to disburse by th Special Gifts Committee composed o Erwin G. Baumer, and Herman M Rogers, Atlanta; Tom Coogle, Ogle thorpe, and W. W. Eberhardt, Bir mingham, Alabama. The synodica Brotherhood of the Georgia-Alabam Synod as well as local Brotherhood are co-operating in every way in en tertaining the national convention.

Other chairmen meeting monthl and laboring in the interests of "th best convention ever" are: H. F Steadman, Decatur, hotel and trave L. C. Doss, Atlanta, entertainment; F E. Harkrider, Atlanta, service; W. F Jones, Decatur, banquet; the Rev Donald R. Poole, Albany, ministeria and the Rev. Paul J. Renz, publicity

The motivating spirit of the Atlan ta Convention Committee is to pro vide a setting and meeting place f

worshipful church, to keep the ritual emphasis uppermost and roughout the convention amid the llowship, business, special features d plans for future Brotherhood work, to send the delegates and visitors home with a new zeal and enthusiasm for the on-going work of our United Lutheran Church.

—Atlanta Convention Committee

ncreased Membership

B. T. BODIE

Between 1953 and 1954 the highy has widened and the increased-mbership campaign takes on a new eed limit. We are glad to report at the actively affiliated synodical otherhoods are making some progss in the increased - membership mpaign. Some who showed little no gain in 1953 have encouraging ins already in 1954.

The Brotherhood of the Indiana nod has adopted a fine slogan — oting from their "The Bulletin"— ouble the Score in '54." President P. Bodle states that "our records e not complete for this period," but ow an increase of 50 members.

President Suhr of the Midwest nod reports an increase of 26 mem-rs.

Under the able leadership of Presint William J. Miller, the Brotherod of the Michigan Synod has had continuous growth, increasing the mber of Brotherhoods 250 per cent, th 38 new members during 1953. ie average attendance at the local meetings is reported to be from 30 to 50.

Mr. E. M. Jensen, stewardship director, and Mr. C. Herman Peterson, president of the Brotherhood of the Iowa Synod, report great activity in bringing back lapsed members, increasing attendance at communion and institute district meetings, and in pushing the revolving mission loan fund of $10,000, and increased paid memberships. They are sponsoring a centennial rally at St. John's in Des Moines early in September, with Mr. Chester Myrom, of the office of the Lutheran Laymen's Movement for Stewardship in New York, as the speaker.

Mr. M. R. Henniger, president of the Texas Brotherhood, reports an increase in membership of 33, and that they have doubled their mission loan fund. Their state convention will be held May 1 and 2.

Mr. Randolph Chevalier, stewardship director of the Brotherhood of the Pacific Synod, reports one new Brotherhood in '53, an increase of 13 paid members, and two more new Brotherhoods in 1954. He states that

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Mr. Bodie, Columbia, S. C., is second vice sident of the ULCA Brotherhood and irman of its Stewardship Committee.

"this looks like a year we may reap a real harvest." The Southern Conference of the Pacific Synod Brotherhood held their annual retreat at Camp Menucha in Oregon on February 6 and 7. That was strictly a laymen's retreat, with only one pastor attending, to deliver the Sunday message, the Rev. Olin Dasher, Redeemer Church, Portland, Oregon. Thirty-nine men attended the retreat, which had "Stewardship" as its theme. Mr. Max Gehehar acted as stewardship chairman.

Florida, where we expect the greatest increase in percentage, was unable to report results of the membership campaign. President Clyde Schneider brought us the sad news that Treasurer Fred Hoegner was very ill and that his wife would send the desired information as soon as Mr. Hoegner was able to give it. President Schneider reported that a stewardship-evangelism meeting is being planned for each conference. As soon as the plans are completed, they will be announced in his news letter. He says they are trying to arrange for a speaker from the New York stewardship office for those meetings. June 5 and 6 are the tentative dates for the annual Brotherhood convention, and October 2 and 3 for the fellowship retreat.

The Georgia-Alabama Brotherhood, under the capable leadership of President M. R. Gruber, had a successful convention at Plaines, Ga. Theme of the convention was "Onward Christian Soldiers." Three discussion periods were held: 1. "Arise, Don Your Armor." 2. "Onward Through Boys' Work." 3. "Onward Through Evangelism." The Rev. Rayhond D. Wood, D.D., Savannah, was the chaplain, and the Rev. Paul J. Renz, Atlanta, was the banquet speaker. New officers were elected: President M. R. Gruber, Vice President C. R. Kraus, Secretary Peter S. Rhyne, and Treasurer E. P. Berry. They had an increase of 68 members for the year. Mr. David Blomstrom reported on the 1954 national Brotherhood convention to be held in Atlanta, Ga.

The Brotherhood of the South Carolina Synod had an increase of seven new Brotherhoods and 165 new members. President Archie Dodgen states that the convention in session in November re-affirmed its emphasis of increasing its membership by adopting the ULCA Brotherhood program.

Past President Fred R. Smyre reports that the Brotherhood of North Carolina had an increase of 176 members in 1953, and that already in 1954 several Brotherhoods reported increases of 100 per cent.

Dr. S. J. Turille reports 300 new members added to the Brotherhood of the Virginia Synod. Their goal of $5,000 for the Home Mission Gift fund was oversubscribed by $1,000.

Treasurer John L. Shaw reports that the Maryland Synod Brotherhood had an increase of 106 during 1953.

President Richard H. Snell, of the Brotherhood of the Ministerium of Pennsylvania, reports that conference workshops on "King's Men" program have been remarkably successful. Re-

rts coming in indicate church attendance has jumped from 15 to 60 per cent where the program has been used, and that the membership of the Brotherhood increased during 1953 by 5 new paying members.

Mr. Fred R. Body, stewardship director of the Allentown Conference, reports an increased membership of 3 for 1953. Several Brotherhoods report astounding increases already this year. "We will redouble our efforts to increase the membership of all our Brotherhoods by the time of the Atlanta convention."

President J. R. Barley of the Brotherhood of the Pittsburgh Synod reports an increased membership of 824 for 1953. Four new Brotherhoods have already been signed up in 1954, with more to follow. "We are conducting a campaign to raise $5,000 for the chapel at the new men's dorm at Thiel College. March 14 is the day set for the appeal."

Brotherhood of the Illinois Synod

A Model Working Brotherhood

President E. A. Cud Anderson reports that $1,083.50, for increased membership, was paid to the ULCA Brotherhood in 1953, and that "We have just completed 5 Brotherhood workshops held on Sunday afternoons at various places in Synod:

St. Mark's, St. Louis, Mo., January 10, 1954
Grace, Virginia, Illinois, January 24, 1954
Elmhurst Lutheran, Elmhurst, Ill., January 31, 1954
Mt. Moriah, Anna, Illinois, February 7, 1954
Trinity, Mt. Morris, Illinois, FebruarFy 14, 1954."

This is a yearly program to enlist the men and their committee chairmen an organized program of co-operation in synodical and ULCA Brotherhood work.

To get our men to co-operate under synodical chairmen leadership is our goal and while our report is not in detail, we have approval and support an increased budget.

Approximately 10 per cent of eligible men of the Illinois Synod support work and contributions the Brotherhood program.

Each year for the last three years, a mission has been started through a loan from the Revolving Loan Fund.

A group of Mission Minute Men, that stand ready yearly to contribute the starting of a mission, is gaining in numbers.

The Brotherhood of the Illinois Synod pledges to do all in its power to double" the working and contributing membership of its Men of the Church.

NEWS

175 Attend First Annual Dinner of Trinity Brotherhood, Pottsville, Pa.

Trinity Lutheran Brotherhood, Pottsville, Pa., which has had a 300 per cent increase in membership in recent months, held its first annual dinner in February, with 175 persons in attendance, of whom 138 were Brotherhood members. Officers and guests of honor at the dinner were: (standing, from left) Dr. A. A. Heller, Richard W. Morgan, Edgar F. Turner, Roy E. Brownmiller, Clyde T. Bishoff, main speaker, Charles H. Grim, Ross Martin, Eugene Koch, and the Rev. Sterling F. Bashore. Seated: Levi Griffith, Lester Felsburg, Robert C. Bader, Guy T. Haag, the Rev. Emil W. Weber, D.D., pastor, Otto Snyder, Maurice Walborn.

First in Paid Memberships and Lutheran Men Subscriptions, 1954; 300 Per Cent Stewardship Increase

Trinity Lutheran Brotherhood, Perkasie, Pa., with 122 active members, all of whom receive *Lutheran Men*, has the honor of surpassing all other ULCA Brotherhoods in the total number of 1954 paid memberships and *Lutheran Men* subscriptions.

In 1953 this Brotherhood remitted dues for only 50 members. Recently Brother Henry Kenderdine sent in a check to Brotherhood Headquarters for six new subscriptions to *Lutheran Men*, bringing the total up to its present number, 122.

Brother Kenderdine writes:

"I suppose you have heard reports of the fine results we have obtained along with other Brotherhoods, in our Attendance Crusade. We had 660 at one service. . . .

"A German bishop, the other week in a Lutheran magazine, stated that a church that is weak in attendance is also weak in stewardship. This has proved itself at Trinity. Our increased attendance here has made our receipts 300 per cent more than in the

rresponding three months of 1953. st another fact that should be ressed upon those who did the work the crusade. The power of the ymen is super-great, but, alas, too ten underestimated by the laymen emselves. Our pastor gives the otherhood full credit. Let's hope ey do not rest on their laurels so aciously won."

Trinity Lutheran Brotherhood Winside, Nebraska

"Here is something Brotherhoods n easily do," writes Pastor M. W. terson, Trinity Lutheran Church, inside, Nebraska. "Take the issues the day and let the laymen discuss em. What a force of workmen we ve. We need to enlist them. They e ready for work. The work is at nd."

This is the story that Pasterson tells.

Trinity Lutheran Brotherhood men anted to know about the advantages d disadvantages of the proposed ree-synod merger of the Kansas, braska and Midwest Synods. The w constitution was to be voted on their synod's convention in April. Brotherhood President Fred Brader pointed a committee of four to find t how to get this information. A nel discussion was planned. When e time for the discussion arrived, e idea had snowballed into some- ing big.

Four area Brotherhoods were ought together, with a panelist from ch one: St. Paul's, Wayne; St. Luke's Emerson; St. John's, Norfolk, and Trinity, Winside. The breakdown of the subject of merger was:

1. Territory Involved in the Merger; Elmer Monk, Winside, moderator.

2. Advantages of the Merger; Ben Meyer, St. Paul's, Wayne.

3. Disadvantages of the Merger; Herman Roenfeldt, St. Luke's, Emerson.

4. Obstacles in the Way of Merger; Dick Glaser, St. John's, Norfolk.

Several Brotherhood men of St. Peter's, Pilger, were on hand. Pastor H. G. Knaub, Bloomfield, came with a group of St. Mark's men. Pastor Dan Schroeder, St. Paul's, Emerson, phoned the night before that twelve of his Brotherhood men were eager to get in on the discussion, and they were present at the meeting. Other clergymen in attendance were: Pastor Clarence Alexander, Emerson; Pastor Wilbur Volker, Wayne, and Midwest Synod President, the Rev. Lorin J. Wolff.

After the panelists opened the discussion with their assigned topics, the whole group of 60 laymen and five pastors went to it. It was a spirited and objective meeting, serving well to air the merger proposal. The men had complete charge of the meeting. They could see nothing that should stand in the way of merger, even though they recognized certain obstacles. None was of such a nature that we ought allow them to hinder or delay a merger. The question of whether pastors should be permitted membership in lodges seemed to be

the outstanding obstacle. Some thoughts expressed on this issue were:

1. Make the lodge question one of education and persuasion rather than of legislation.

2. Teach our people Christian doctrine. They will then detect error in lodge dogma and act accordingly.

3. Treat pastors and laymen alike with regard to lodge membership. One Trinity man reminded the group of Luther's doctrine of the "universal priesthood of believers."

4. One pastor ventured the belief that the lodge question would "burn itself out" in time, and that it should not be permitted to delay a merger.

The advantages of merger were thought to be these:

1. Elimination of overlapping.

2. Greater efficiency would result in all areas of administration and auxiliary work. Specially trained men could be engaged in home missions and in parish education.

3. In unity there is strength.

4. With several National Lutheran Council groups discussing merger these days, our enthusiastic handling of the merger proposal will be timely.

The closing hymn, "The Church's One Foundation," shook the structure of Trinity Church, but of its foundations every one seemed certain. They were secure. When we sing together of those foundations, we surely can work together upon them, to the glory of God, in the strengthening of the Kingdom of His dear Son.

Texas

San Antonio — At a recent meeting of the executive committee of the Texas Brotherhood, Saturday and Sunday, May 1 and 2, were designated as the time for the synodical Brotherhood convention, to be held in Faith Lutheran Church, San Antonio, the Rev. Myron K. Blackman, pastor. Brotherhood President M. R. Henniger announced that the following men would be speakers at the convention: Edward Sagebiel, president of Texas Lutheran College; the Rev. George Housewright of Redeemer Church, Houston, and A. H. Karcher Jr., president of the state Brotherhood, ALC, College Station.

Dallas — When Clarence Fertsch of First United Lutheran Church reported to Chicago, Ill., on March 29, for his new position with the Commodity Stabilization Services, U. S. Department of Agriculture, the Texas Synod lost one of its most active and faithful stewards. Mr. Fertsch served his own church as a vestryman for 10 years and also as congregational treasurer for the same number of years. He has been the assistant treasurer of the Texas Synod for about four years and has served as vice president, secretary, and on the executive committee for the synodical Brotherhood. He was also one of the 10 Texas members of the Lutheran Laymen's Movement.

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Mortgage Burning in Transfiguration Church, New York City

Back row, left to right: Dr. Eugene Kreider, Home Mission Superintendent of the New York Synod; the Rev. Paul West, Pastor of the Congregation; Dr. Richard Gerberding, Executive Secretary of the ULCA Board of American Missions. Front row: F. Alphonse Thomas, Church Secretary; Salathiel Marquis; S. Emanuel Farrelly, Financial Secretary; Rubio O. Thomas, Treasurer and Chairman of the Fund Raising Committee.

The Evangelical Lutheran Church of the Transfiguration, 74 West 126th Street, New York, N. Y., burned its mortgage in an impressive service at 3 o'clock on Sunday, March 7. This was the culmination of two years of fund-raising efforts and now the building that has been the spiritual home of its several thousand members becomes their sole property.

Leading the special service of Thanksgiving and prayer was the Rev. Paul E. West, pastor of the congregation. Present to bring greetings and words of congratulations were the Rev. Dr. Eugene Kreider, Superintendent of Home Missions of the New York Synod. The founder of the church, the Rev. Dr. Zenan Corbe, was unable to attend.

The congregation celebrated on that day the 34th anniversary of its founding and the 31st of its organization and residence in the building at 74 West 126th St. The nucleus of the present church came from the Bronx and began worshipping as a body in the YWCA in 1920. Three years later and several members stronger, they moved to the present building, that was formally acquired on March 7.

The church has a Brotherhood which was organized in June. 1949.

●

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The Editor's Page

Gossip: Vice Number Four
High on the "Hit Parade" of Sins

In America today character-assassination and reputation - assassination are favorite indoor and outdoor sports. From self-appointed busybodies to official investigating committees, the Inquisition is having a re-incarnation. Mudslinging has become an accepted technique in both political circles and at the most refined afternoon teas.

How far we have fallen from ordinary decency in speech can be seen in a comparison of the Jewish and Christian views on gossip.

In the March, 1952, issue of *The Pulpit*, a journal of contemporary preaching, Rabbi Robert I. Kahn, in a sermon on this text from Leviticus 19:16, "Thou shalt not go up and down as a talebearer in the land," said in part:

*"Actually, talebearing is an evil, a vice, a sin. We've been somewhat misled by the morality of our times. Our nation is fairly well dominated by the Christian point of view, in which talebearing does not loom very large. The seven cardinal sins of the Roman Catholic Church do not include it. As a matter of fact, in America gossip has become a well-paid profession . . . The cleverest gossip, the worst talebearing, if it's clever enough, manages to get into print. We have been misled by the current morality. We have forgotten what we ought to have remembered, that in Jewish religion talebearing stands very high on the 'Hit Parade' of sins.

"Idolatry, adultery, murder are the three cardinal sins, but number four is the sin of gossip, and Judaism defines it very accurately as the spreading of any sort of rumor or report that would defame or mar the reputation of another human being. 'It makes no difference,' says the Talmud, 'whether that report is true or false.' You can't hide behind the statement, 'I wasn't gossiping — I was simply reporting what I knew to be true.' As a matter of fact the insinuation, 'Oh, what I could tell you about that man if I were allowed to speak,' is regarded as the most vicious type of tale bearing. . . .

"It's no wonder that the Talmud says that 'the tongue is worse than the sword,' because a sword can wound only from near by, but a tongue can wound from afar. And one rabbi went so far as to say that the one sin that God would not forgive, even though a person repents, was the sin of talebearing. There can be no repentance because there can be no repair of the damages."

(continued on page 29)

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The Congregation and Community Recreation

by LUTHER F. SCHLENKER

Author

Those who know him best say that Luther F. Schlenker is a fine pastor — interested in everything that pertains to the welfare of his people. After his graduation from the Lutheran Theological Seminary at Philadelphia, Pastor Schlenker spent two additional years there as a graduate fellow, and then accepted a call to St. John's Lutheran Church, Shenandoah, in the heart of the anthracite-mining region of Pennsylvania. Later he served a three-church rural parish in the center of the Pennsylvania German farming country. At present he is pastor of St. Andrew's Lutheran Church in Perkasie, Pennsylvania. Pastor Schlenker's devotion and talents have caused his services to be sought on important committees of his synod and on the Board of Parish Education of The United Lutheran Church.

Editorial Committee

Arthur H. Getz, D.D., chairman, Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock. Topics prepared under the auspices of The American Federation of Lutheran Brotherhoods.

(EDITOR'S NOTE: This topic has been planned as a panel discussion. Detailed suggestions concerning procedures were made in connection with the assignment at the end of last month's topic, under the heading, "Planning a Panel.")

When Zechariah. the Old Testament prophet, described Jerusalem as it was to be restored, he said (Zechariah 8:5), "And the streets of the city shall be full of boys and girls playing in its streets." Today we might question the plan of having the boys and girls playing on the streets and highways, but we must remember that in Zechariah's day there were no trucks, buses, or speeding automobiles to worry about. The point that Zechariah was making is that a God-blessed city includes playing children.

Topic Aims

1. To see the need for recreation on the part of all age groups.
2. To discover what the congregation is doing to foster recreation for each age group and for families as a unit.
3. To learn what other opportunities for recreation are available in the community, whether privately sponsored or supported by the community.
4. To determine the extent to which the congregation should co-operate in non-church recreational programs.
5. To discover the extent to which the congregation's program of recreation should be correlated with the community's program.

uestion 1: Is there need for recrea-tion on the part of all age groups?

God recognized that it would not e good for man to work all the time, nd therefore provided one day in even for rest and refreshment (cf. xodus 23:12). During his public inistry our Lord found it necessary o get away from work and people nd have an opportunity for relaxa-on (cf. Mark 6:31).

Today it is widely recognized that veryone needs recreation. Vacations re taken for granted. It would be ifficult to find anyone who would isagree with the saying, "All work nd no play makes Jack a dull boy." ot only do people recognize the alue of play, but our machine age making more leisure time available. ecreation is becoming a more im-ortant factor in the life of almost veryone.

There was a time when play was onsidered largely a child's affair, but ur conception of recreation has roadened until we recognize its alues for everyone. Some types of ecreation are particularly suited to certain ages. Johnny plays marbles, grandpa plays checkers, Mary skips rope, and grandma crochets. Certain other types of recreation, such as fish-ing and television, seem to be suitable for people covering a wide age-range. But people of all ages need recrea-tion.

Play not only provides relaxation; it also aids physical development, mastery of the body, and even mental and moral development. Properly guided it can be used to develop de-sirable attitudes of Christian char-acter.

But play also has dangers. Exces-sive indulgence can put the "wreck" in recreation. Improperly guided or supervised recreation may develop objectionable features and even breed immorality.

Play is like song. It can be degrad-ing or elevating, depending on how it is used.

Question 2: What is our congregation doing to foster recreation for each age group and for families as a unit?

Some congregations give recreation a very small place in their total pro-gram. It may merely be a Sunday-school picnic once a year, or in a country church a few benches placed in front of the church where the older folks may gather to talk before or after services. Other congregations, however, have gymnasiums and social halls and paid employees who give much time to planning a recreational program.

Worship

rmn: "The King of Love My Shepherd Is" — No. 345 C.S.B., or No. 271 P.S.H.
ripture: Mark 6:30-32
e Prayer
ecial Music
rmn: "How Sweet the Name of Jesus Sounds" — No. 343 C.S.B., or No. 46 P.S.H.
pic
rmn: "When Morning Gilds the Skies" — No. 310 C.S.B., or No. 328 P.S.H.
ayer, including the Lord's Prayer
nediction
siness
llowship and Refreshments

What kind of recreational program do we have in our church? Who sponsors the recreational program? The congregation itself, the Sunday school, the Brotherhood, the women of the congregation, or the Luther League? Does this program include fellowship suppers, motion pictures, plays, camping, doggie roasts, picnics, parties and socials, playing games in a play area in the church yard, indoor games such as Ping-pong, and outdoor games such as baseball? Should the congregation's recreational program include all these things? What other things should be included also?

Where are the recreational activities of the congregation conducted — in the church's own building, in facilities belonging to private individuals, in commercial facilities, in community parks and playgrounds? What is the ideal location?

When does the program function— what hours of the day and what days of the week? Does it flourish in winter and wither in the summer, as in some city churches; or does it flourish in the summer and freeze up in the winter, as in some rural churches?

Does the congregation make any provision for recreation in which the whole family may participate, in order to promote family living? What can and should a congregation do along this line?

Question 3: What other opportunities for recreation are available in your community?

Apart from the programs sponsored by churches and civic organizations, the recreational program of communities usually falls into two groups: that sponsored by the community itself for the welfare of the citizens, and that sponsored by private individuals or business groups for the sake of profit.

What kind of recreation does your community sponsor? In some rural communities little is done along this line except what is done through the public school. But we must not overlook the old swimming hole down at the dam, or that pool beneath the bridge where a fellow can always catch a few sunnies. Rural communities possess recreational facilities which man does not need to provide, for God has already provided them for him.

In some communities part of the taxes is used to support a recreational program, including beautiful and well kept parks and picnic sites, playgrounds with directors on duty during the summer, swimming and wading pools, tennis courts and golf courses, summer concerts and fireworks displays. The welfare of the citizen is supposed to be the primary consideration in all these provisions, and Mr. Taxpayer pays the bills.

In almost every community there are individuals and business groups who provide recreation for a consideration. Recreation is their business. Such recreation may vary from the crossroads saloon to a fine opera presented by outstanding artists. It in-

ludes bowling alleys and golf cours-s, roller-skating rinks and juke-box oints, drive-in theatres and circuses, nd a great variety of other things. ut profit is always the motive. If it oesn't pay it is soon closed down. he welfare of the people takes sec-nd place.

uestion 4: To what extent should our congregation co-operate in non-church recreational programs?

Since recreation is part of the whole fe, and since the congregation should inister to the whole life of the peo-e it serves, it follows that the con-egation should provide for the roper recreation of its people to the xtent of its ability. If it cannot do is job alone it should encourage her agencies in the community to elp provide wholesome recreation, nd it should be willing to co-operate s long as the welfare of the people nd the principles of the church are ot disregarded. Such co-operation ay merely take the form of a friend-word, or an occasional assist in ublicity. Or it may take the form f lending church facilities to others. he New Testament epistles urge us o practice hospitality.

Co-operation may take the form of nding leadership — perhaps en-ouraging individual Christians to articipate in community recreational rojects. Objectionable things often rise because Christians allow others o guide programs instead of assum-ng the leadership themselves. Com-unity life is a sort of Land of Ca-naan, which we Christians must go into and possess in the name of Christ.

Of course a congregation must not go overboard in the matter of recreation. We dare not forget our primary goal and dissipate our energies on secondary things. Religion, not recreation, is our business. We are called to raise the cross in our community, not a Maypole.

We should extend the congregation's co-operation only to those programs whose primary aim is the welfare of the people, and keep our hands off of those things that are run primarily for profit. This "hands off" policy in regard to commercial recreation does not mean that the church should not be interested in those activities. It should be both interested and alert. If commercial recreation becomes objectionable or immoral the church should take appropriate action. It is the church's duty to guard its sheep and lambs and keep them safe from wolves and lions. Appropriate action will rarely mean a sermon. Usually there are better ways of handling such situations than giving them free pulpit-advertising.

Question 5: To what extent should our congregation correlate its recreational program with the community's program?

Where there is no community program the church is free to develop its own program, which will then be the community's program. In such communities there are less difficulties

but increased responsibilities, for if the church does not provide a good recreational program there will be none.

Where there is a community recreational program it would be unrealistic not to correlate the church's program with it. When planning a Luther League social, it would be foolhardy not to take into consideration the nights on which the high school basketball games are played. It is wise to mesh gears with the community program. This does not mean that the church must continually surrender to outside programs. At times there must be unyielding insistence on our own programs. Most of the time conflicts can be avoided by wise and early planning.

In this whole matter of correlating our program with the community's program we must always consider the welfare of our own people first, and the community second. This was the principle that Christ followed when he worked with his disciples first, and then through them helped all the world.

For Further Study and Discussion

1. What are some of the values that come through recreation?

2. What are some of the dangers in recreation?

3. Do we sufficiently stress recreation in our congregational program? Too much?

4. How can we improve our congregation's recreational program?

5. Do our recreational programs tend to unify family life?

6. Does the congregation have a responsibility for the recreation of non-church people as well as its own members?

Suggestions for Action

1. Plan to hold one of the Brotherhood meetings out of doors this summer and have each member of the Brotherhood bring his family. Supplement the usual program with an outdoor supper and games for all.

2. Contact other local churches to organize a baseball league in spring and a bowling, dartboard, or basketball league in fall. If such leagues already exist, take steps to insure wide participation by members of your congregation.

3. Build a fireplace on the church property for outdoor doggie roasts and perhaps quoit pits and a tennis court.

4. Renovate some old unused room or basement around the church, and transform it into an attractive recreation room for Ping-pong, shuffleboard, or the like. Set aside certain nights when it may be used by young people only, and provide proper supervision at such times.

●

Let's Investigate

Assignment for the July (Seventh) Meeting

Summer is the season when many people make improvements to their property. They use some of their spare time to do a bit of painting, a bit of repairing, and sometimes undertake new and major projects for the improvement of their properties. But how about our community? Does it need any improvements? This is a good time to discuss the topic, "The Congregation and Community Improvements."

n preparation for the next Brotherhood eting three committees should be ap- nted:

A committee to report on needed com- nity improvements. This committee should efully investigate your community, with cil and pad in hand, and write down any provements it considers important — better ds, better walks, better water supply, bet- sanitary disposal system, removal of bill- rds that are an eyesore, cutting of weeds vacant properties, better system of col- ing garbage and trash, better street illu- ation, improvement of parks, better school dings, and so on almost without end. The mittee's report at the Brotherhood meeting not be exhaustive, but it should be defi- and as comprehensive as possible.

. A committee to give consideration to congregation's responsibility for com- nity improvements. Is this within the vince of the congregation's responsibility, will such activities interfere with the con- gation's discharge of its primary spiritual s? The committee might well interview ious people to get their opinions — town city councilmen, doctors, teachers, pas- , labor leaders, mill workers, business men.

. A committee that will be prepared to sent a digest of Brother Anderson's topic. assumption should be that all members he Brotherhood have read the topic before ning to the meeting and therefore need y to be reminded of the main trend of soning printed in the topic.

●

(continued from page 22)

The Christian viewpoint is seen in e epistle of James, chapters 3 and which reads in part:

"The tongue is a fire, a world of iquity: so is the tongue among our embers, that it defileth the whole dy, and setteth on fire the course nature; and it is set on fire of hell . The tongue can no man tame; it an unruly evil, full of deadly ison. Therewith bless we God, even e Father; and therewith curse we en, which are made after the simili- de of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh. . . .

"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"

—Joseph B. Mohr

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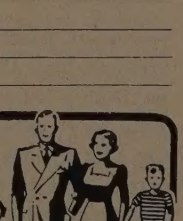

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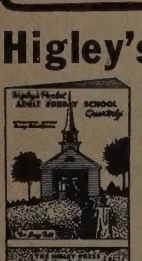

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Official Notice from Headquarters

The program and theme for the 19th biennial convention of the ULCA Brotherhood to be held in the Redeemer Lutheran Church, Atlanta, Georgia, were approved at the March 20 meeting of the administrative committee.

Register Now

The administrative committee has approved a registration fee of $3.00 for delegates and visitors to the Atlanta convention. The official delegate registration blanks were mailed on April 15 to the presidents of all synodical and congregational Brotherhoods.

May we remind you that the ULCA Brotherhood constitution provides that official delegates to our biennial convention shall be registered no later than 30 days prior to the opening of the convention. This means that all delegate registrations must be received at Brotherhood Headquarters, Lutheran Building, Bethlehem, Pa., no later than *August* 24, 1954.

Pay Your Dues

It should be remembered also that only *active* congregational Brotherhoods are entitled to send their delegates to the Atlanta convention. This implies that an *active* Brotherhood will have paid their current year's membership dues. If your Brotherhood has overlooked the payment of your 1954 membership dues, please take care of this important matter at

ir next meeting. The names of paid-up Brotherhoods including se which have doubled their mem-rships will be posted at the Atlanta nvention.

Change in Dates

You will note that a slight change s been made in the convention tes. After studying the attendance recent post-convention rallies, it s decided that a pre-convention ly would be held in the Redeemer theran Church on Thursday eve-ng, September 23. This will not ange the original convention dates September 24-25, but will leave nday morning, September 26, open the delegates and visitors to at-nd worship services, with sight-ing trips scheduled for that after-on.

Plan to Attend

Each synodical and congregational otherhood is expected to have its l quota of delegates at Atlanta. ease register now and elect your icial delegate. Be sure to provide e funds for the travel and incidental penses for your delegate.

Visitors Are Welcome

Visitors are always welcome at our nventions. We anticipate a large endance of pastors and Brother-od members with their wives and ly guests at the convention sessions d fellowship banquet.

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